characteristics of the human soul. He believed, like all antiquity, in good and evil as in black and white —that is to say, in a radical difference between good and bad men and good and bad qualities.—In order that property may henceforth inspire more confidence and become more moral, we should keep open all the paths of work for small fortunes, but should prevent the effortless and sudden acquisition of wealth. Accordingly, weshould take all the branches of transport and trade which favour the accumulation of large fortunes—especially, therefore, the money market—out of the hands of private persons or private companies, and look upon those who own too much, just as upon those who own nothing, as types fraught with danger to the community.

286.

THE VALUE OF LABOUR.—If we try to determine the value of labour by the amount of time, industry, good or bad will, constraint, inventiveness or laziness, honesty or make-believe bestowed upon it, the valuation can never be a just one. For the whole personality would have to be thrown into the scale, and this is impossible. Here the motto is, " Judge not!" But after all the cry for justice is the cry we now hear from those who are dissatisfied with the present valuation of labour. If we reflect further we find every person non-responsible for his product, the labour; hence merit can never be derived therefrom, and every labour is as good or as bad as it must be - through this or that necessary concatenation offerees and weaknesses, abilities and desires. The worker